

*Ven. Dr. M. Punnaaji Maha Thera*

**Sutta Class**

**13<sup>th</sup> & 20<sup>th</sup> May 2013**

Majjhima Nikāya 118:

**Ānāpānasati Sutta**  
The Discourse on  
Introspective Breathing



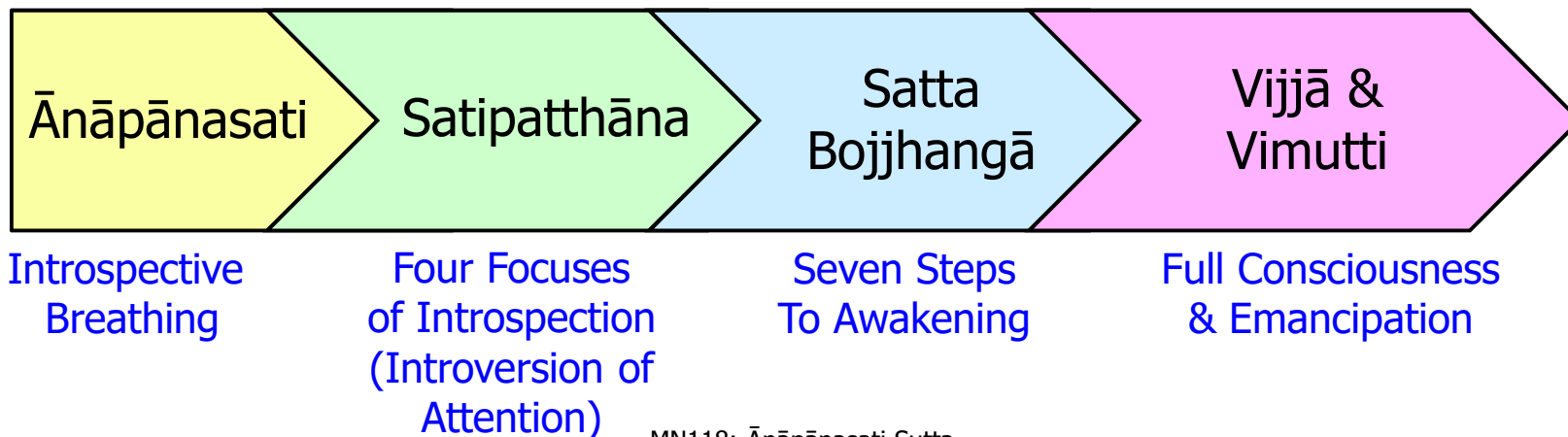


[15]

# Stages To Awakening



- I. **Introspective Breathing** (*Ānāpānasati*) when developed and cultivated bears great fruit and brings great benefits;
- II. **Ānāpānasati** when developed and cultivated leads to the fulfillment of the **Four Focuses of Introspection** or *Satipatthāna* (*Introversion of Attention*);
- III. **Satipatthāna** when developed and cultivated leads to the fulfillment of the **Seven Steps To Awakening** (*Satta Bojjhangā*);
- IV. **Satta Bojjhangā** when developed and cultivated leads to the fulfillment of **Full Consciousness** (*Vijjā*) and **Emancipation** (*Vimutti*);





[17]

# Introversion of Attention ( *Parimukhaṃ satim upaṭṭhapetvā* )



- One retires to the forest, or root of a tree, or an empty hut – sits down, folding legs crosswise, setting body upright...
- Turning attention inwards – introversion of attention...
- ***"Parimukhaṃ satim upaṭṭhapetvā"***
- **Being thus introspective, one breathes in...**
- **Being thus introspective, one breathes out...**





## [18] Relaxing The Bodily Activity ( *Kāya-sankhāraṃ* )



- When breathing in long, one notes “I am breathing in long”
- When breathing out long, one notes “I am breathing out long”
- When breathing in short, one notes “I am breathing in short”
- When breathing out short, one notes “I am breathing out short”
- “Feeling the entire body (*sabba-kāya-paṭisaṃvedī*), I will breathe in...”
- “Feeling the entire body, I will breathe out...”



- “Relaxing the bodily activity of breathing (*passambhayaṃ kāya-sankhāraṃ*), I will breathe in”
- “Relaxing the bodily activity of breathing, I will breathe out”



## [19] Calming Emotional Activity ( *Passambhayaṃ citta-saṅkhāraṃ* )



- “Experiencing serenity (*pīti-paṭisaṃvedī*),  
I will breathe in...”
- “Experiencing serenity, I will breathe out...”
- “Experiencing comfort (*sukha-paṭisaṃvedī*),  
I will breathe in...”
- “Experiencing comfort, I will breathe out...”
- “Experiencing emotional activity (*citta-saṅkhāra-paṭisaṃvedī*),  
I will breathe in...”
- “Experiencing emotional activity, I will breathe out...”
- “Calming down the emotional activity (*passambhayaṃ citta-saṅkhāraṃ*), I will breathe in...”
- “Calming down the emotional activity, I will breathe out...”



[20]

## Freeing The Mood ( *Vimocayaṃ cittaṃ* )



- “Experiencing the mood ( *citta-paṭisaṃvedī* ),  
I will breathe in...”
- “Experiencing the mood, I will breathe out...”
- “Pacifying the mood ( *abhippamodayaṃ cittaṃ* ),  
I will breathe in...”
- “Pacifying the mood, I will breathe out...”
- “Stilling the mood ( *samādahaṃ cittaṃ* ),  
I will breathe in...”
- “Stilling the mood, I will breathe out...”
- “Freeing the mood ( *vimocayaṃ cittaṃ* ),  
I will breathe in...”
- “Freeing the mood, I will breathe out...”



[21]

## Relinquishment ( *Patinisagga* )



- “Contemplating instability (*aniccā*), I will breathe in...”;
- “Contemplating instability, I will breathe out...”;
- “Contemplating dispassion (*virāga*), I will breathe in...”;
- “Contemplating dispassion, I will breathe out...”;
- “Contemplating discontinuity (*nirodha*), I will breathe in...”;
- “Contemplating discontinuity, I will breathe out...”;
- “Contemplating relinquishment (*patinisagga*), I will breathe in...”;
- “Contemplating relinquishment, I will breathe out...”;



# Four Focuses of Introspection ( *Satipatthāna* )



- *Sati* = “attention”, *Upa* = “within”, *Thana* = “to place”:  
*Satipatthāna* (Sati+upa+thana) means “**to place attention within**”
- I. *Kayānupassanā***: Noticing the **activity of the body** in terms of facial reaction, voice, vision, heart-rate, blood pressure, body temperature, trembling, breathing, and other activities in the body, etc;
- II. *Vedanānupassanā***: Noticing **how the body feels** during the bodily reaction that occurred in terms of feeling of comfort, discomfort, pain, pleasure, tension, irritation, weakness, etc;
- III. *Cittānupassanā***: Noticing **what emotion is aroused** in terms of anxiety, anger, insecurity, fear, frustration, misery, passion, lust, desires, hatred, ill-will, disgust, etc;
- IV. *Dhammānupassanā***: Noticing **the thoughts that are going on** in the mind that started the emotional arousal – how one interprets what was being perceived through the senses;





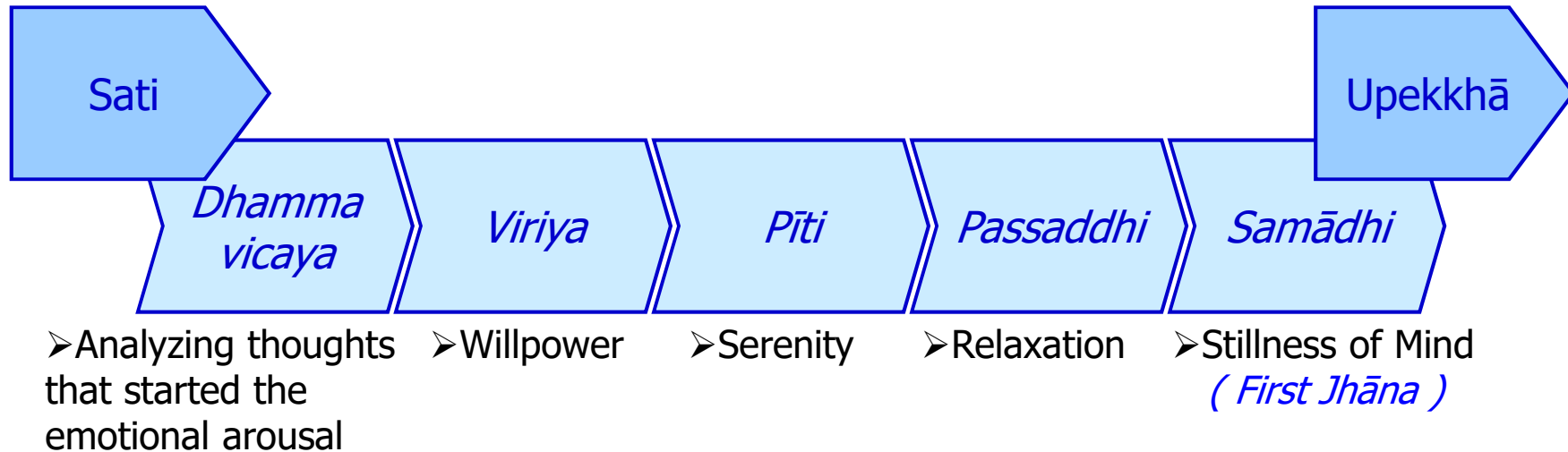
# The Seven Steps To Awakening ( *Satta Bojjhaṅgā* )



[30~36]

❖ **Introversion of Attention**

❖ **Introspection**  
(*Fourth Jhāna*)





# The Seven Steps To Awakening

## [30~36] ( *Satta Bojjhaṅgā* )

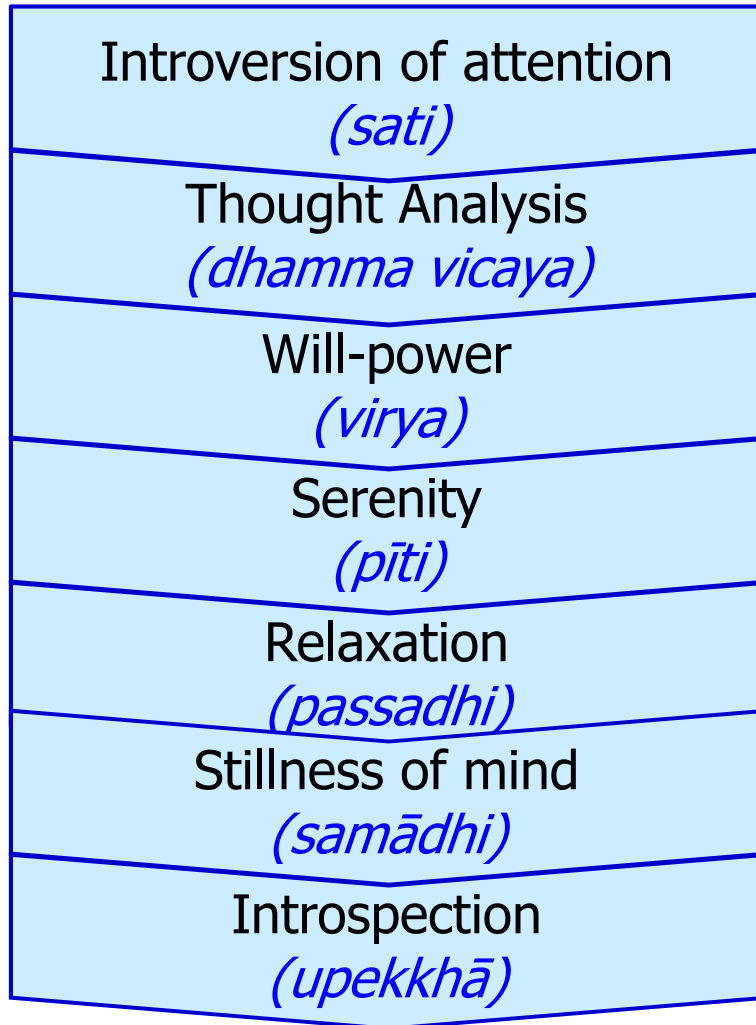


- ① The purpose of introversion of attention ("Sati") is to consciously observe the unconscious reaction to the object perceived, by doing so one stops the unconscious reaction because the unconscious reaction cannot continue when it has become conscious;
- ② "Dhamma vicaya" is analyzing the thoughts that started the emotional arousal and examining one's interpretation of perceived objects which leads to emotional arousal;
- ③ "Virya" is the boundless energy (will-power) of the cognitive process to stop the affective process by becoming conscious of the unconscious reaction;
- ④ This results in purity of mind that leads to serenity ("Pīti");
- ⑤ When the mind is serene, the body relaxes completely ("Passadhi");
- ⑥ This leads to perfect stillness of mind ("Samādhi");
- ⑦ When the mind is perfectly still, there is Introspection ("Upekkhā") which is seeing what is within;

- [37... ]: *Vedanānupassanā*
- [38... ]: *Cittānupassanā*
- [39... ]: *Dhammānupassanā*



# [42] Full Consciousness (*Vijjā*) & Emancipation (*Vimutti*)



**Full Consciousness (*Vijjā*)  
& Emancipation (*Vimutti*)**

- One develops each of The Seven Steps To Awakening (*Satta Bojjhaṅgā*) step by step, with each step accompanied by disengagement (*viveka nissitam*), accompanied by dispassion (*virāga nissitam*), accompanied by discontinuity (*nirodha nissitam*), leading to relinquishment (*vossaga parinamim*);
- That is how The Seven Steps To Awakening (*Satta Bojjhaṅgā*) when developed and cultivated fulfills **Full Consciousness** (*Vijjā*) and **Emancipation** (*Vimutti*).

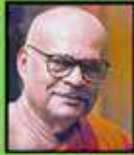


# Imperturbable Serenity Of Mind (*NIBBĀNA*)



- I. Introspection (*upekkhā*) results in insight (*paññā*) which comes from apperception (*abhiññā*) and full comprehension (*pariññā*) that lead to awakening from the dream of existence (*sammā-sambodhi*);
- II. One has made the paradigm shift to seeing **how we experience** ("*experiential thinking*"), instead of just seeing **what we experience** ("*existential thinking*"), and this helps one to attain **Full Consciousness** (*Vijjā*) of the Cognitive Process;
- III. This is how one awakens from the **Dream of Existence** to the Experience of Experience resulting in **Liberation from Existence and Suffering** (*Vimutti*) and returning to the **Serenity Of Mind** (*akuppā-ceto-vimutti*) that is **Imperturbable**, which is ***NIBBĀNA***.

One who has completed cultivation (*bhāvanā*) of the Seven Steps to Awakening (*satta bojjhangā*) is a **Breaker of Bonds** (*Arahant*).



K Sri Dhammananda Lecture Series 2012  
*Theme : Why Should I*

# 10-day stay in Meditation Retreat

## BUDDHIST MAHA VIHARA

13<sup>th</sup> ~ 22<sup>nd</sup> December 2013

Conducted by

Ven. Dr. M. Punnaji  
Maha Thera



BUDDHIST MAHA VIHARA , KUALA LUMPUR, MALAYSIA.

**QUESTIONS?**

